

The reason  
why people  
will not attain  
the blessings  
of the  
Hereafter is  
that they  
turn away  
from Him.

The reason why people will not attain the blessings of the Hereafter is that they turn away from Him. He who turns away will certainly get nothing. A container covered over the top will certainly not get April's rain. Yes, many people who have turned away still seem to live in worldly blessings and so they are considered as not being deprived. But those things are given to them as a reward for their struggling for this world. However, things that are regarded as worldly blessings are, in actual fact, the seeds of torment and calamity. They are disasters which Allâhu ta'âlâ deceptively gives their owners by misrepresenting them as blessings. As a matter of fact, it is purported in the fifty-sixth âyat of Sûrat-ul-Mu'minûn: **"Do disbelievers presume that We are doing them a favour or helping them by giving them property and many children? Do they say that We are rewarding them because they disbelieve my Prophet and dislike the Islamic religion? No, it is not the case. They are wrong. They do not understand that these are not blessings, but disasters."** Then, the worldly things that are given to those whose hearts have turned away from Allâhu ta'âlâ are all desolation and calamity. They are like the sweetmeats given to the diabetic.

[The heart is a force existing in the piece of flesh which is (also) called heart (qalb). As for the soul; it occupies the whole body. When a person's heart wants to follow his nafs and commit disbelief or sins, if Allâhu ta'âlâ pities that person, He does not will him to commit disbelief and sins. So he cannot do them. If He does not pity him, He wills him to commit the sins and creates them, and then punishes him. Therefore, the reason why a man is drawn to torments and disasters is due to his own behavior; that is, he follows his nafs.

**Question:** If Allâhu ta'âlâ did not create the nafs, then people would have been free from being deceived. Nobody would have committed bad deeds and all would have gone to Paradise. Would it not be better?

**Answer:** The creation of the nafs is intended for man's living, multiplying, and working in the world, and for their earning thawâb of Jihâd for the Hereafter. Allâhu ta'âlâ created the nafs for many reasons. On the other hand, pitying all men, He created 'aql (reason, wisdom) in them. In addition, He sent commandments and prohibitions so that everyone could stop following their nafs, control it, avoid its harms, and thereby live in comfort. The 'aql is a power which examines and distinguishes the good and bad influences coming from the brain, the devil, and the nafs. During this process, if it can choose the good, it is called "Aql-i salîm". Allâhu ta'âlâ, by sending Prophets in addition, informed His born slaves about what is good and useful, what is bad and harmful, and that all the desires of the nafs are bad. The 'aql can discriminate between the desires of the nafs and the things which were stated to be useful by Prophets, and communicate this realization to the heart. If the heart prefers the thoughts which come from the 'aql, the desires of nafs will not be committed; that is, you will not let your limbs do that action. If one prefers and wishes to do the deeds which are said to be good according to the Ahkâm-i islâmiyya, one will attain happiness. The process of preferring and wishing good or evil with the heart is called '**Kasb.**' Human limbs of movement are dependent on the brain, and the brain is dependent on the heart. They act compatibly with the orders of the heart. The heart is a centre wherein all the influences coming from the sense organs, the spirit, the nafs, and the devil are accumulated. Therefore, if the heart follows the 'aql, creation of the nafs will not prevent people from attaining eternal blessings.].

14 – Although Allah's mercy and compassion reaches everybody, Muslims and disbelievers alike, in this world, and He rewards everybody's good deeds in this world, there will not be a mote of mercy for the disbelievers in the Hereafter. As a matter of fact, it is purported in the **Qur'ân**, in the fifteenth âyat of Sûrat-u Hûd: **"Those with short sights and defective minds do every favour in order to obtain worldly comforts and benefits such as fame, rank, and respectability. We give the rewards for these efforts of theirs only in this world. Their earnings in the Hereafter will only be fire of Hell. For, they have received the recompense for their efforts in this world. They have only one credit left, which is fire of**

**Hell, the punishment for their corrupt intentions. Their efforts in this world, which they have done for their ambitions and lusts and for show, will prove to be to no avail to them, nor will they be able to rescue themselves from Hell.”**

**It is purported in the eighteenth âyat of Sûrat-ul-Isrâ': "Those with minds and visions which are restricted within the frame of this world give up the Hereafter and run after the transient pleasures of the present life. We easily and abundantly give what We choose of these blessings, which they think of day and night and of which they vie for by enduring many hardships, to whomever We choose. But by doing this, We are not really doing them a favour. We are preparing the fire of Hell for them. In the next world, they will be kept far away from mercy and will be drawn to Hell in a degrading manner. As for those who, instead of holding only to worldly blessings, each of which is transient and leaves torments and disasters behind, wish for the endless, real and never-changing blessings of the Hereafter, which I point out and like; We like all their efforts because they follow the way which I declare in the Qur'ân. Both to the lovers of this world and to those who believe My words and carry out My commands, We shall give what they want in this world. We shall not deprive anybody of what he expects. We scatter our blessings to all. There is nobody whom your Allah's blessings do not reach.”**

15 – For adapting oneself to Muhammad ‘alaihis-salâtu wa-s-salâm’ completely and flawlessly, one needs to love him completely and without defect. The symptom of complete and perfect love is to bear hostility against his enemies, and to dislike those who dislike him. Love cannot include sloth. Lovers, being crazy about their darlings, cannot do anything against them. They cannot come to a mutual agreement with those who act against them. Love of two opposites cannot coexist in the same heart. To love one of two opposites entails enmity towards the other.

These worldly blessings are transient and deceitful. If they are yours today, they will be somebody else's tomorrow. But those which will be obtained in the Hereafter are endless and will be earned in the world. If a few days' life in this world is spent following Hadrat Muhammad, who is the most valuable man in this world and the next, one may hope for endless bliss, eternal salvation. Otherwise, unless one adapts oneself to him, everything turns into nothing. Every good deed and act of kindness done without following him will remain here and nothing will be obtained in the Hereafter.